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would be hard to find a critical commentary better adapted as a model for philological exercises in a pro-seminar, where it would furnish an excellent addition and supplement to Lindsay's brilliant *Introduction*.

Among minor points of interest might be noted Vollmer's acceptance of the name Baebius Italicus for the author, as given in the late Vindob. 3509, together with convincing arguments for its correctness (pp. 16, 142 f.); the suggestion that the mediaeval ascription to Pindarus is due solely to a misunderstanding of Bishop Benzo's *Pindarus seu Homerus*, by which really the Greek authors were meant (p. 143, nn. 1 and 2); and that the well-known vss. 900 f. point rather to the period of the Flavian emperors than to that of the Claudian. An interesting separate report upon the early printed editions, from 1477 to 1541, has been made by the skilled hand of Dr. Fr. Bock, of Erlangen. The printer has unfortunately marred somewhat the appearance of the Greek citations by the almost uniform use of a Latin italic *c* for uncial sigma, and of three separate fonts for minuscule theta.

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Aegyptisches Vereinswesen zur Zeit der Ptolemäer und Römer. Von DR. JUR. MARIANO SAN NICOLÒ. Erster Band. München: Beck, 1913. Pp. viii+225.

Three very different legal and economic systems successively influenced the development of the "Vereinswesen" of Egypt; in none of them was a clear distinction drawn between public and private corporations and associations. Dr. San Nicolò, therefore, well aware of the complications and ramifications of his subject, very wisely defines the scope of his study by a few specific exclusions, and arranges his material according to the aims and activities of the organizations which it represents. The clubs and societies found in Egypt during the period dealt with are grouped in five chapters, which deal respectively with "Kultvereine," "Vereine von Altersgenossen," "Agonistische Vereine," "Berufsvereine," "Private und sonstige Vereine." Of the great mass of facts presented, only a few of the most interesting and important can be mentioned here.

Cult societies first made their appearance in Egypt in the Hellenistic period, but were speedily adapted to the worship of the native divinities and seem to have played an important part in the struggle of paganism against Christianity. With Hellenism came also the institution of the gymnasia and ephebic service, which were the source of numerous organizations, both large and small, composed of age-fellows. Agonistic societies, too, are found, among them the Dionysiac players. Perhaps the most striking array is that of the "Berufsvereine," which range from guilds of brewers and bartenders (if I may so translate ζυτοπῳλαι), bakers and beekeepers, gravediggers and

gooseherds, to societies of physicians and philosophers. If anything more be needed to give the modern touch, we hear of monopolies in various commodities. Among the most important documents are several which have to do with *ἐπavoi*. They support the view that *ἐπavoi* were not at all times simple cult societies, but were, at least in some instances, mutual credit associations.

Dr. San Nicolò's work as a whole presents most vividly the Greek fondness for clubs and associations and its profound effect upon the life and institutions of the Hellenistic world. Many of the details which are here developed are extremely suggestive to the student of the clubs and societies of the classic period, as for example the adoption of cults and cult-names by organizations whose aims were primarily social or economic, the masking of political activity by religious or convivial practices, the origin of clubs and societies in the association of the gymnasia or ephebic classes, etc. Dr. San Nicolò has made a valuable collection of material and has handled it in a thoroughly scholarly way. It is to be regretted that the pleasing format of the book is marred by a number of typographical errors.

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Nekyia. Beiträge zur Erklärung der neuentdeckten Petrusapokalypse.

By ALBRECHT DIETERICH. Zweite Auflage. Leipzig-Berlin:
B. G. Teubner. Pp. xvi+238.

This second edition of another of Dieterich's fundamental studies upon the relationship between the eschatology of the syncretistic religion of the Hellenistic mysteries and the equally syncretistic eschatology of the Christian apocalypses becomes at once, like the second edition of the *Mithras Liturgie*, and in the literal sense of the word, a standard work for all students of comparative religion. For the new edition is a norm for measuring the rapid advance made by the profound studies of the past twenty years in this important field of spiritual relationships. By means of the *Nachträge* of Wunsch (pp. vi-xiv) we may test the extent to which a changed temper has come to animate such comparative studies.

The task of the first edition was to trace similarities. The temper of this as of nearly all of Dieterich's studies is that of the pioneer. He is primarily concerned with the collection and analysis of fundamental similarities, with establishing the broad limits, the common spiritual heredity, which determine the great *genera* of ancient religious thought. The time for observing the individual variations and modifications wrought by race, creed, and teacher, which result in the later splittings into the minuter species under Gnosticism, neo-Platonism, Christian Mysticism, had hardly then arrived. Of the new temper, however, with its proper preoccupation with such intensive study of differences, the recent work of Carl Clemen,